6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

PAYMENT OF OFFICERS

All the officers of the meeting receive pay in wampum for their services, except, of course, the leader—the man who has caused the meeting to be held. The speaker receives a yard for every night of the meeting; the drummers get a yard between them each night; there are also the payments to the attendants, hunters, and others, already mentioned. The attendants have other sources of profit, too, for they serve meals three times a day in the Big House to the leader of the meeting and all his near relatives, also to the speaker and the drummers.

When they have finished feasting, the leader calls the attendants to come and get their dishes and pans. Each has a cup in which he brings coffee, and the leader puts twenty-five wampum beads in each cup for every meal. Moreover, when any one in the outside camps is hungry, he may go to an *a'ckas* and obtain a meal for twenty-five wampum beads. The attendants have a table

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

×796 To prepare for a Mask Ceremony the owner of the mask must arrange for the same by setting a certain day and announcing the time when such a dance is to be held. He must have the maize (*xɔskwi·'m*) and flour-corn (*pu'he·m*) [1] to make Indian bread and hominy for the feast after the dance.

A young active and experienced dancer is chosen to do the dancing with the *mɔs·i'ŋg* (mask) outfit. He performs his antics and dances alone. As to the wearer of the mask during the dance only those who have charge of the ceremony know [781] his identity. It is deliberately kept a secret from the younger people in order to impress them with awe for supernatural forces and to restrain them from unruliness or boisterousness.

Any clan chief or an old man accustomed to speaking may act, by invitation of the mask owner, as master of ceremony. He is generally a member of one of the two ceremonial groups other than that of the mask owner. He [465] receives one Indian "yard" of wampum beads for his services. The dance, which is usually held at night time, is begun about midnight, and as soon as the performances are over with they have the feast. First of all the master of ceremony announces the purpose of the gathering. The owner of the mask in the wind-up says, "We have now finished dancing with our grandfather, and shared with him in this hominy. So, should we have the good fortune to be living next year, we may have another dance. But now when we are through eating we may dance long as we please with all good intent and purpose providing we keep good order, which is very pleasing to the mask spirit as well as to the owner of the mask."

[535] The mask performance is followed by a night of social dancing as is usual with the Delaware feasting ceremonies. The masking clownish pantomime is brought to a conclusion about midnight by a more or less set speech by the master of ceremony and the feast of hominy.

×796 533 The musical accompaniment consists in the singing of the

the large Snapping Turtle rattle, the rough staff, the whinnying utterances, the offering of tobacco, the association with illness and so on. For further particulars reference should be made to the Big House Ceremony study at the pages cited.

[1] A variety of white maize with a long slender cob.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

796 oval, seated upon a log between two assistant singers who
533 shook rattles.

The movements of this dance followed the procedure of the serious recitations in the Big House Ceremony. The owner or leader, as we understand the term, sang a stanza of her song, then stopped singing while the drummer and his assistants repeated the stanza as the leader danced on about the circle, stopping again when the musicians had finished their repetition. Whereupon she took up the second stanza and the same procedure was repeated as for the first stanza. Other women, we are told, formed a line of followers behind her, and there is no mention of men in the column. The dance was thus divided into stations, after the Big House recitation pattern. The movement was contraclockwise.

796 At the termination of the songs, which may be inferred to have taken an hour or so to repeat, an address of the sermon type was made by the chief of one of the other two groups (Wolf, Turkey or Tortoise) who had made the opening speech.
[465] For this address he received from the owner a compensation of an arm-length of wampum. At the conclusion of his speech he instructed the company to assemble at the feast after which they were told to proceed with social dances of an informal nature which they might enjoy until morning. The selection of the latter dances and amusements was left to the pleasure of the company.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
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764 k'wutohe''pi· pən·d'ha't·o"n puhe"xɔ'k·uŋg. ɔk we·'mi·
539 body will be put in into box. And all

me'hmi·'tciŋg ga'xta gi·''səm·a"n e·'li· al·a'p·at'
food must be cooked because [must] hurry

we'ndji· te'p·i· gi·cəna'k·ɔt' ne'n·i ɔ'lak'".
so that enough time ready made the hole [grave].

ɔk cəmu'tc' yu'ni· me'hmi·'tciŋg tc'pa"ta"'s·u
And also this food is separated

me''həmi·kəmɔs·i·'tci·k mi·tci·''ti·t' ɔk yu'ki·k
by those who wait [on the dead person] eat and these

e·'laŋgo"ma''ti·t' ɔk nahəli·'' ci·'kwi·ne''ti·t'. ɔk
his kindred and also the orphans [bereaved]." And

nahəli·' tə't·a awe·'n witci·mi·'tsu. me·'tci· ə'n·da
also any person may eat with [them]. Now when

i'ka pe"t·a's·i·k' yu'ni· kwut·ohe·'p·i· kətəma"'-
there they bring this here body to the graves

ksowa'kan·i·ke·'k ɔk yu'ni· ɔ'lak'" ki·'cən·a'k·wut'.
[group of pitiful bodies] and here hole [grave] made ready.

natc' pəndha't·o"n ne'kwut·ohe·'pi· natc' laha'p·a
Then they lower, put in the body then afterward

awe·'n ki·'ci·ma"n pəmat·o"'nhe"t'.
someone is selected speaker.

The Burial Ceremony and Sermon (by Wi·tapano'xwe)

The person chosen to perform the ceremony of address in the following account is an old person well versed in the rites. He is usually a family head in the same family and group of the deceased. It will be noted that he receives the ceremonial payment of the yard ("shoulder-length") of wampum. The rite described is understood to be of Munsee origin assimilated in ancient times to the Delaware rite.

[465]

Yu'kwe elaŋgu'ndieŋg" me·'tci· ki·cəna'k·wut'
"Here our kindred now is ready

yu'ni· k'təma"'ksowa'kan. ki·''cəna'k·wut' yu'kwe
this grave. Made ready here

we·'mi· la'tce"s·owa'k·ana ne'hel·ata'ŋgup' wa'k·a
all his belongings which belonged deceased

" This refers to the collateral relatives of the deceased and his children.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

VII

THIRTEENTH MORNING OF THE CEREMONY
FINAL DANCE AROUND THE CENTER POST

539X
796

'Here now the time has come for all these our sisters to join and dance, and join in a single file outdoors.[1] And all the men and children besides, everybody may wear Delaware garb and go into the Big House. Yet whatever anyone wears it is the rule to go in. But women, from right here next the door, shall begin to form in single file. When they have formed a line then the assistant Concluder[2] should shake the Leading Tortoise-Rattles. Ten and two times he shall shake them and shall say when shaking them, 'kwi·ya+!' And all of the women from the leading one through to the end of the row shall answer, all of them, and say 'hu·+[3]!'

I am thankful, my kindred, that again I address you all as brothers, men, young men, our sisters and also all those our children. It is truly fine that we have good weather this morning, that we are so well blessed by him our elder brother, the day moon, when his coming illuminates all the earth. For now it is ten and two days since we have performed here while we were pleading earnestly with our father, the Great Spirit, as we all know. It is truly fine and I am glad when we are helping each other, and when this our prayer-worship is given such great consideration, and for the marvelousness of the service of those our Attendants now soon to be finished. And there is here for [465] each one, one shoulder-length of wampum that we pay them, although

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[1] After the trying out dances of the minor participants on the twelfth evening the scene has closed for the night and the master of ceremonies is giving the opening address, with instructions for the procedure of the thirteenth morning. The final dance now to be ordered takes place around the center post of the Big House beneath the images of the Great Spirit before which a serious prayer-call is given. It bears the name of Təmas'hama, "conclusion."

[2] The master of ceremonies is so designated now.

[3] As the leader cries kwi.ya+ the first woman in the line answers with hu·+ followed by the next until all have been heard from consecutively as they "count off."

As the cry hu· hu· hu· resounds in turn down the line of women, they form inside the Big House in the manner indicated by the diagram (fig. 13) and proceed around the dance ring as shown by the double black lines, dancing to the points marked, and stopping. Then so on until they circle four times around the center posts. As they circle around the 'grandfather' they raise their heads to touch the images as on the previous occasions during the night dances. This time, however, some of them are carrying the prayer-sticks. Those having them touch the images with them; this being what [782] we might term a more intense form of prayer since the prayer sticks are employed. It might be noted that the six decorated prayer sticks symbolize the six ho·+ cries of the prayer-call, the six plain ones the six hü·+ cries, given each time they pray.